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Contribution to the Study of the Yaruro and Otomac Indians (Venezuela) - [Contribution à l'Étude des Indiens Yaruro et Otomaco (Venezuela)]

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Geneva, 1962

Bulletin, Société suisse des Américanistes
Schweizerische Amerikanisten - Gesellschaft
No. 24, pp. 7-25

Translated from the French by Priscilla Reynolds

Human Relations Area Files

1966

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Contribution to the Study of the Yaruro and Otomac Indians (Venezuela)

continuation II (1)

1. See "infra" IV List...36.

I. Notes on the origins, way of life, and history of the Yaruro.
II. Notes on the Otomaco /Otomac/.
III. Complementary observations on the habitat of the Yaruro.
IV. List of works and diverse documents relating to the study of the Yaruro and the Otomaco.
V. Corrections for the first part of this study /omitted in the translation of this second part, but incorporated in the translation of the first part/ (1).

1. See "infra" IV List...36.

I. Notes on the origins, way of life, and history of the Yaruro.

a) Origins

121 174 We do not yet know all about the origin and the pre-Colombian past of the Yaruro. Have they lived since the most remote times on the territory which they now occupy (1) or,

1. See "infra" IV List ... 36.

on the contrary, did they come to settle there at a less distant period, and in this case, how and why? Were they formerly powerful, numerous, and masters of a vast territory--their present-day descendants let it be understood--and, if so, what vicissitudes have reduced them to the present small group? Are the excesses of their civilized neighbors and the epidemics

/7 cont./

121 carried by the latter the only causes for it, as was the case
174 for numerous tribes after the arrival of the Spaniards, or should one also search for other more distant ones?

/8/ Our investigations have not furnished us with any direct answer to these questions. We should not try to give any as long as there have not been carried out comparative studies of language--up to the present their dialect has not been linked with any of the known large linguistic families of South America --and culture with the other societies of tropical South America--and perhaps also of more distant regions. As for the ties which might have united them formerly with the Otomaco, for the same reasons we cannot say more about them than what they say themselves (see "infra": II Notes on the Otomaco) as a complement to Angel Rosenblat's study on the Otomaco and Taparita (2).

2. Id. 54.

b) Way of life

114 Relying on Vicenzo Petrullo's investigations (3), Alfred
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3. Id. 52.

Métraux (4) extends to the Yaruro the alternative he poses with

4. Id. 45.

regard to the way of life of certain tribes occupying the drainage basin of the Orinoco and the Amazon, which contrasts by its primitiveness--the absence of agriculture and nomadism--with that of the majority of the tribes of these same regions, who practice agriculture (5). He writes: "Are these Indians

/8 cont./

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5. This paragraph had been published when we learned of Anthony Leeds' articles (see "infra" IV List...42 and 43). The latter considers that agriculture, which exists among the Yaruro, as we acknowledge further along, was introduced by missionaries at the beginning of the eighteenth century.

descendants of the first inhabitants, hunters and gatherers who invaded South America at the beginning of the Neolithic Age, as Father Cooper suggests, or are they groups of Indians who after diverse vicissitudes have degenerated and adapted their civilization to a new way of life, as Levi-Strauss insists?"

121 Immigrants or not, hunters, fishers, and gatherers who evolved, or agriculturists who regressed, we shall not make a choice here between these alternatives and shall limit ourselves to presenting two observations which, gone into more deeply, will eventually permit opting in favor of one of the theses before us.

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241] 1) The tropical savanna inhabited by the Yaruro, as a consequence of the absence of extensive forests, is hardly propitious for primitive agriculture. The latter could, however, be carried out there on a small scale.

114 The Yaruro, in fact, and contrary to Vicenzo Petrullo's
121 observations, are not only gatherers, fishers, and hunters, but
241 also practice agriculture, in general on land cleared in the forest corridors. Petrullo probably did not observe this aspect of their way of life (6) because he carried out his investigations

6. We made, moreover, the identical error in the course of our first investigations (see "infra" IV List...40).

at the height of the dry season--when the soil /9/ is no longer

/9 cont./

productive and the Yaruro are living mainly on sandy shores, leading the life of fishers and nomadic gatherers--and limited them to the lower Capanaparo. There these Indians do not work the land, or at least very little; apparently for reasons linked with the proximity of Venezuelan peasants, such as: interdiction on the part of the latter who, with or without title, are masters of the land, the risk of being overrun by the free-roaming livestock, or simply work as peons on the farms, which would hardly allow them time to cultivate the land.

In fact, agriculture is only practiced on certain portions of their territory and particularly on those where they do not have contact with the Venezuelan peasants. This statement excludes at first sight the recent acquisition of it from the latter. Such a deduction is moreover corroborated by the accounts of the Jesuits (7) who lived for a while in the region in the eigh-

7. See "infra" IV List...2.

teenth century and who already described them as agriculturists--without specifying whether they had been before their arrival--and by the present Yaruro themselves, who affirm that they all formerly had conucos (8). But these points still do not

8. Kitchen gardens, in Venezuelan.

allow us to assert that they were in possession of the technique in the pre-Hispanic period.

2) The region, on the other hand, is rich in archaeological sites containing objects (pottery remains, figurines of baked clay and lignite, polished stone axes, funeral urns) which are of a completely different make from those made by the present-day Yaruro, who, moreover, do not recognize them as being of their making. Is it a question of remains of objects of forerunners or remains of objects of the Otomaco, who at the time of the Jesuits apparently lived in the present-day territory

/9 cont./
of the Yaruro (7), or even remains of objects of the Yaruro of

7. See "infra" IV List...2.

former times, whose descendants have forgotten the techniques of making them?

c) History

We hardly know much more about their post-Colombian history. Some Jesuit missionaries, as we mentioned above, had contacts with them on the bank of the Orinoco toward the middle of the eighteenth century (7).

7. See "infra" IV List...2.

Did they leave some sort of imprint on their culture? This we do not know. In any case the Yaruro do not seem to have preserved any memory of it, if it isn't the fear of bearded men on the part of the children. They do remember /10/ on the other hand for a more recent period some battles which put in opposition in the course of a civil war on the Capanaparo even the Venezuelans against each other.

The important event of the last years (1920-1940) remains for them the installation of Racionales (9) on the Capanaparo,

9. Venezuelans

an installation the repercussions of which, as much on their way of life and the social, economic, and religious structure of their society as on their sanitary conditions and their demographic situation (illnesses and, at a certain period, repression), have been and continue to be considerable.

/10 cont./

II. Notes on the Otomaco

101 From information gathered principally from Pedro Ramón
186 Camacho (10) it seems that the Otomaco or Tomaco were the

[115] [622] [756]

10. Chief and shaman of community No. 6, our best informant.

object on the part of the Yaruro of a regard completely different from that they had for the other Indians who were their neighbors (11).

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11. In addition to the neighbors already cited in a previous article (see "infra" IV List...36) names of other Indians, known, it seems, by the Yaruro, were mentioned to us by various informants in the course of our investigations. Some appear to live at present in Colombia; the Mayaredo or Mayarero, "very far to the west of Yaruro territory, there where the savanna ends," which no doubt means at the foot of the Andes; the Saliba and Taparito cya koromę more particularly on the upper Meta; and the Tiapaco, Tiarua, and Mapoyó without fixed localization. The others seem to have disappeared: the Piquero (tabę pumę in Yaruro), who "cultivated conucos and had a game with a ball" and seem to have inhabited the banks of the Orinoco on the Cinaruco side, and the Guamo, Tamanaco, Tamanachi, and Guaruro.

/10 cont./

Y 186 10 These are in fact presented as enemies or inferiors. The Otomaco, on the contrary, appear to have been friends or relatives who were superior to them. This hierarchy is apparently confirmed by the Yaruro myth of the creation of men (12) where

Y 186 773

12. See "infra" IV List...38.

the Otomaco were the first brought out of a hole in the ground by the masculine divinity Iţiai, the Yaruro arriving only in second place, followed by the other Indians and the Racionales who were the last born. Their birth took place, in addition, just after that of Iţiai but before the flood which submerged the world and only after which the Yaruro were born.

O Y 773 776 The Otomaco seem to have the same divinities and religious manifestations as the Yaruro, as comes out from the words of our informant, Pedro Ramón Camacho, reproduced word for word below.

"They knew who the Kuma (13) was and they were loved by

13. Female Yaruro divinity.

O 776 the Gods. Now in the other world whereas the dead of the other Indians inhabit an isolated village located at the edge of the Universe, on the shore of the sea and some leagues from the Kuma's village, the Otomaco live a little lower than the Kuma's village, like from here to the corridor of forest (some 200 meters), in a village perched on the /11/ mountain. They called the Kuma, Iţiai, and Puana (14) by their names.

14. Another masculine Yaruro divinity, Iţiai's brother.

O Y 775 776 They had, like us, tiyo (protecting spirits represented by stones or pottery remains) and when my spirit walks along the

/11 cont./

O Y 775 776 way which leads to the other world it will meet after the village of the tiyo of Iʃiai, at the left, on the same side, the tiyo of the Otomaco. They sang and danced (shamanistic ceremony) during the day when Kuma and Iʃiai were still living on earth. When they ran off into the other world they continued to sing and dance but at night. During their songs they walked, the old men of past times used to say."

Y 533 539 Pedro Ramón Gamacho completed his account with a quatrain of this song which had been repeated to him by a grandfather, but the meaning of which he did not know:

gwačarka hihi gwačarka hihi
gwačarka hihi gwačarka hihí
pideruba pideruba pideruba hihi
pideruba pideruba pideruba hihi

Y 773 825 136 The Otomaco are presented in Yaruro legends as being in the beginning three animals: the mono (15), the araguato (16),

15. Monkey (Cebus nigrivittatus), in Venezuelan.

16. Howling monkey (Alouetta ursina), in Venezuelan.

and the chigüíre (17).

17. Capybara, large amphibious rodent (Hydrochoerus hydrochoeris), in Venezuelan.

Y 773 825 The transformation of the Otomaco into monos and araguatos seems to have occurred at the time of the flood unleashed by Iʃiai to cleanse the world of all the moral disorder which reigned there. Some Otomaco took refuge in the trees

/11 cont./
773 out of reach of the waters, having refused to shelter themselves
825 on an elevated knoll as Ijiai ordered them to do. The latter, to punish them, condemned them and all their family to become "monos and araguatos who will eat henceforth," he told them, "leaves, fruit, chiga (18), etc...."

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18. Chigo grain (Campsiandra comosa), from which the Yaruro apparently extract flour.

The origin of the chigüire is illustrated on its part by the text reproduced next:

1st version (literal translation)

"Once upon a time, when the Kuma still lived on earth, an old Otomaco pume (19). The Kuma had a little gourd

19. In Yaruro: man or Yaruro.

full of mosquitos (20) and plaga (21) and one day the Otomaco

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20. Diurnal wounding gnats (Similium haemapotum Malloch), in Venezuelan.

21. Nocturnal mosquitoes, in Venezuelan.

asked her: "What is this, grandmother?" "No, son," she answered him, "do not try to uncork it because they are Ijiai's sons. If you uncork it, /12/ the little beasts will eat you." The Otomaco, the old pume, was stubborn and in an inattentive moment of the Kuma uncorked the little receptacle near a river. In an instant he was covered with bites and threw himself into the water. Then Ijiai said to him that for

Y /12 cont./
773 having been disobediant he was going to serve as food for the
825 pumę's and be transformed into chigüíre. In the same instant he was transformed into chigüíre."

2nd version (literal translation)

"The Kuma had a little receptacle filled with plaga and all kinds of zancudos (22). A pumę, the chigüíre, the

Y
[136] 22. Anopheles mosquitoes (Cellia argyritarsis), in Venezuelan.

Otomaco asked Kuma what kind of animal was in the receptacle. She answered that they were dangerous zancudos and that he must not open it because that would present danger. The Otomaco said: "I am going to open it." Then he opened the receptacle and thus the plaga came. If he had not opened it there would have been no plaga. When he had opened the receptacle, the mosquitoes began to bite him. The Otomaco threw himself into the water because he could not stand the bites and was transformed into chigüíre because he had disobeyed. Iţiai said to him: "You did not want to obey, you will be transformed into chigüíre which the pumę's will kill to feed upon." The bristles of the chigüíres are the zancudos. The present chigüíres are the sons of those who have disobeyed."

O
101 Otomaco territory seems to have been situated north of
131 that of the Yaruro, around the place where they supposedly were created: Los Caballos, near the Río Cunaviche. "All these dunes," Pedro Ramón Camacho said to us word for word, and at the same time his hand made a one-quarter turn of the horizon toward the north, "were once covered with Otomaco
O 172 villages. The remains of pimpina (23), of plates, of
415
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173 23. A pitcher of porous earthenware used as a water-cooler in Venezuelan.

/12 cont./

budare (24), of tinaja (25), etc...which are found there are

24. Dish to cook flat manioc cakes, in Venezuelan.

25. Jar, in Venezuelan.

from the Otomaco women. But they often came this way--sometimes to dance or to buy canoes--to meet with the ancestors of the Yaruro of today. Like the former they were themselves good people. Yaruro and Otomaco each spoke in their dialect, which they mutually understood, which was not difficult. "Today," he added, "not a person remembers it."

Their relations must even have extended further, since they married among themselves without any obstacle /13/ placing itself in the way. Ijiai in fact approved of these unions, as opposed to those with other Indians, the Piquero and Taparito included, Pedro Ramón Camacho specified, or with the Racionales, of which he disapproved.

They fed themselves, it appears, not only on fish, tortoise, deer, and vegetable produce grown in the conucos, but also on guiriguiri duck (26), a bird little in demand among the

26. Venezuelan name of the Dendrocygna automnalis.

present Indians because of the fishy taste of its meat. In addition, like the Yaruro, they appear to have lived in round huts built on the dunes, practiced a ball game, and made their pottery with the same technique and not with the aid of basketwork molds, contrary to what the remains with basketwork impressions which abound in the region where they apparently lived would lead us to suppose.

/13 cont./

Y 186 Let us add, finally, to this dossier on the Otomaco and their relations with the Yaruro, that the latter seem to have considered them, despite their being of another tribe, as pumę--a term also already employed for the Otomaco in the legends about the origin of the mono, araguato, and chigüíre--that is, men like themselves. "They are pumę like ourselves," our old informant, Pedro Ramón Camacho, said to us. On the other hand, the old Yaruro seem to have called them aitti tabę or eitti tabę, or even the short form aitti, which in Yaruro signifies simply that they are of a different tribe, whereas the Otomaco on their part apparently called the Yaruro pumę, or even pumę ra, which, in Yaruro also, means good people.

O 114 361 It was Juan Esteban Bellac (27) and Pedro Ramón Camacho

Y [622] 27. Temporary chief of community No. 2.

who pointed out to us almost simultaneously the existence of a last Otomaco village called Los Caballos, the name of the place where they were supposedly created, and situated on the Río Cunaviche not far from the Venezuelan village of Cunaviche. We went there in October, 1949, but only found some small hills covered with short, green grass and occupied by several trees in the English garden manner, which rose above a river of clear water. The site and the landscape were remarkable, but the Otomaco had abandoned them a long time ago.

O 115 We did find, however, one survivor of Los Caballos, Catalina Galinda, in the village of Cunaviche (in the Jacintero quarter, located a bit upstream), but we could /14/ draw nothing out of her. She no longer had any remembrance of the language or culture of her former tribe, having left Los Caballos very young and at a time when the last Otomaco were already speaking Spanish among themselves.

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/14 cont./

O 115 361 In 1949 Catalina still had three brothers, Ramón, Pablo, and Nicolas, and a sister, Guadalupe. The first brother was living on the island of Fraile in the Orinoco--his existence had been confirmed for us by a trader of the Orinoco--and the two others in San Fernando in Apure, where they were employed in the firm, Casa Hermanos Vivas. The sister was also living in San Fernando. All four had been born in Los Caballos, whereas Catalina, older than they, had first seen the light of day on the Orinoco at a time when, no doubt, the Otomaco were still living along the river. According to our informant, Pedro Ramón Camacho, in addition to these five survivors, an old Otomaco woman, also Racional like the others, was living at Lucero, a farm situated on the right bank of the Capanaparo, at the time of our investigations. Finally, according to another source, some Otomaco still existed at this same time in Colombia on the banks of the Meta.

Y 128 III. Complementary observations on the habitat of the Yaruro (28)

28. See "infra" IV List...36.

The observations made are reproduced on the two tables which follow. They are summarized for certain communities in the notes below:

Y No. of the community

342 361 2a This community No. 2 is initially located (No. 2a) on a dune of sand and earth swept by wind and relatively little assailed by mosquitoes. It has five habitations of type II 1a. The chief's habitation is to the west; the others are spread out along the same line toward the southeast. The shaman's habitation is the one in the middle. The fourth from that of the chief of the community appears to be reserved, according to the latter, for children and for passing guests.

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I. STATEMENT OF COMPLEMENTARY OBSERVATIONS ON THE COMMUNITIES OF THE YARURO (29)

29. For date of observations, location of communities on the Capanaparo and Riecito rivers, and description of habitation types, see "infra" IV List ...36.

No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...36.						Remarks on Sites
			Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	
On the Capanaparo River:									
1	Carlos José Delgado, then, after his death, his wife Severiana.	Santa Ana		8					According to Vicenzo Petrullo's (31) investi- 31. See "infra" IV List...82. gations, the community was called Las Mercedes and was located near the Venezuelan farm of the same name.
2	José Ledema	a) Lagunota abandoned for:		5					Same community as Petrullo's Lagunota (31), 31. See "infra" IV List...82. which was situated beside the Venezuelan farm of Piedra Azul.
	or Juan Esteban Bellac (in the absence of the former)	b) Potrerito	x (32)	x		x			
		32. "x" indicates unenumerated habitations.							
3	Adán Matute	Potrero Grande		4 to 6					The summer encampment located on a shore and not observed is called San Luis.

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No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...36. Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	Remarks on Sites
4	Marcelio Castillo	3 sites occupied simultaneously: a) Guscharaca		2					
		b) Agua Linda	2						
		c) Médano Alto		1					At the time of the observations (29), the site 29. /See footnote 29 above./ had only one type II 1 a habitation, temporarily occupied by one ♂, 2 ♀, and 2 children who were to return to Guscharaca.
5	Ramón Beiruín	Médano Alto		5		5			
8	Pedro Ramón Camacho (33)	a) Guamacho abandoned for:		3 to 4				x	
		33. The underlined names are those of higher chiefs (in Spanish: capitán mayor) with greater authority than the other chiefs (in Spanish: capitán menor). This authority generally extends to the neighboring communities sometimes directed by a capitán menor and grouped together on this table by wavy lines.							
	His actual authority over Ramón Beiruín is contested.	b) (Island opposite it)		3 to 4				x	The island was later abandoned for a site farther upstream.

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No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...36. Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	Remarks on Sites
7	Ezequiel Padrón	Marecurito		x		x		x	
8	Ramón José Caravajal (named by the Venezuelans) (34)	Magdalena							
	34. "Named by the Venezuelans" means that he was designated or confirmed as chief by a representative of the Venezuelan authorities.								
		or Caravajal	2			x			
9	Antonio Perasa (named by the Venezuelans and not recognized by the Yaruro)	San José and San Luis	3			x			The winter habitations are invisible from the bank. The summer encampment located on a shore is at San Luis.
10	José Carmen Garcillo	2 sites occupied simultaneously							
		a) Santa Rosa			1				
		b) Caño Amarillo	2						

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No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...30. Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	Remarks on Sites
11	Andrés or Juan Pío (subordinate of Bernardino Agustín Lopez, surnamed Venado —see community no. 15)	Puan El Robo (briefly occupied)	x			x			
		then simultaneously Vuelta Mala I and Vuelta Mala II	x			x			
12	Santo Remilio Lopez (named by the Venezuelans)	Chaparal or (Vuelta Mala) or (Barranca)	2					x	The type I habitations are located 400/800 m. from the bank.
13	Jacinto Lopez father of the preceding (named by the Venezuelans)	El Rosario	1						The community is located near a forest and a spring of clear water coming from the savanna.
14	Jesús Arcaya	Manguito	1						
15	Bernardino Agustín Lopez surnamed Venado; also has authority over Andrés or Juan Pío (see comm. no. 11). (no doubt named by the Ven.)	El Celbose	2				1	1	The summer encampment is located on an island downstream from the mouth of the Riecito.

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No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...30. Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	Remarks on Sites
16	Ramón Dias	El Colbote	3				5	3	The type I habitations are located about 300 m. from the bank.
17	Castillo	La Gaviners	5				x		
18	Simón Pacheco	Merecurito	1						
19	Simón Pacheco	Argentina	3			x			
20	Billegas	Argentina	x						The habitations are located on the savanna far from the bank.
21	Billegas	Garici	1 to 2			x			
22	José Lopez (named by the Venezuelans)	Matecaballo	3						The habitations are far from the bank.
23	Eloy	Monte Zarpuro (La Patilla)		x		x			

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No. of Comm.	Name of Chief	Name of Site of Comm. dur. Rainy Season (Winter)	Habitations Enumerated under Each Type Observed (30) 30. For the period of use of each type see "infra" IV List...30.						Remarks on Sites
			Type I	Type II 1 a	Type II 1 b	Type II 2 a	Type II 2 b	Type III	
On the Riecito River:									
24	?	?	2						The habitations are located about 200 m. from the bank.
25	Cecilio (Cecilito)	Mangato	6 to 7						The habitations are located 1 km. 500 from the bank. They are surrounded by mango trees.
26	Felipe (Felipito)	?	2			1		1	
27	Jerónimo	?	x					x	The summer encampment is set up under some trees.
28	Gregorio	?	1						
29	José Blanco	?	2			3		1	
30	Luis	?	4	1		5		8	

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II. LIST OF YARURO COMMUNITIES NOT OBSERVED BUT MENTIONED BY OUR INFORMANTS (35)

35. For the approximate location of these communities see "infra" IV List...64.

No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
On the Arauca River:			
A	?	?	Opposite the Venezuelan farm La Trinidad
B	?	El Viento	On the upper Arauca
On the Caño del Agua:			
C	?	La Mata	
On the Caño del Medio:			
D	?	Palmarito	

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No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
On the Cunaviche River:			
E	?	El Gavilán	A little upstream from the Venezuelan village Cunaviche. According to the inhabitants of community no. 1, these Indians are not the same as themselves.
F	?	El Burón	El Burón de Petrullo (31) 31. See "infra" IV List...52.
G	?	San Vicente	
H	?	Carolina	Near the Venezuelan village Guaracha
I	?	Fruta de Burro	Upstream from the Venezuelan village Guaracha

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No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
J	?	Camaguán	id.
On the Caño San Felipe:			
K	?	?	
On the Isla Lindo Barro and at the Boca del Capanaparo:			
L	?	?	
M	?	?	
N	?	?	
O	?	?	On Fraile Island

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No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
Between the Capanaparo and Cinaruco Rivers:			
P	?	?	One day downstream from R
Q	Joseito Menor	La Vigía	2 km. downstream from R
R	Olivet	El Gomal	One league (5 km.) from the Cinaruco and one day in summer or 1 1/2 days in winter--because the Casanarito, which is deep, must be crossed with a raft--from community no. 7, the spot on the Capanaparo which is closest to it.
S	?	?	Near R
T	?	?	

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No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
U	?	Lagunota	Traversed by Raymond Fiasson (36) in 36. See "infra" IV List...21 and 22. Nov./Dec. 1946. At sources of the Náure.
V	?	?	On the Caño Amarillo
W	Alfonso (reputed a thief)	Ceiba	At sources of the Macanillita
Between the Capanaparo and Riecito Rivers:			
X	Nicolás	?	On the right bank of the Capanaparo between communities No. 22 and 23.

6:Le Besnerais--13k E-5 (1947-1950) 1962 SS19 Yaruro SS19

No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
Y	Padrón (reputed a thief)	?	At the sources of the Caño Perro de Agua.
Z	?	Moriche	Near a lagoon and not far from community no. 28.
Between the Riecito and Cinaruco Rivers:			
AA	Pablo and José Losa Cardona (other name cited: Leyi)	Reicero	On a dune located at the sources of the Cinarucquito, the Cinaruco, or the Riecito, or near the Cinaruquito and 1/2 day's travel on foot from the right bank of the Riecito or one day by canoe (up to the Paso Reicero) from the Boca del Riecito.
AB	Nicolás	?	

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[SS]

No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
AC	Basilio	?	On the Cinaruquito, to the South of the Venezuelan farm Sol y Sombra.
On the Cinaruco River:			
AD	Pablo Emilio	?	At the Paso Mina
AE	?	Santa Rosa	
AF	Julio	?	South of the Venezuelan farm Sol y Sombra
AG	José Lopez Paez	?	

6:Le Besnerais--13m E-5 (1947-1950) 1962 SS19 Yaruro SS19

No. of Comm.	Name of Chief	Name of Site of Community	Remarks on Sites
On the Meta River:			
AH	?	?	
AI	?	?	On the upper Meta
On the Tomo River:			
AJ	?	?	

6:Le Besnerais--13o E-5 (1947-1950) 1962 SS19 Yaruro SS19

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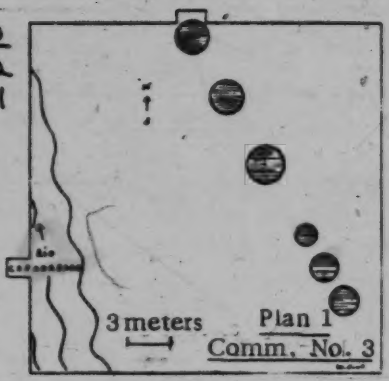

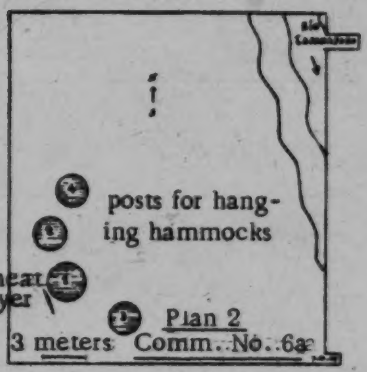

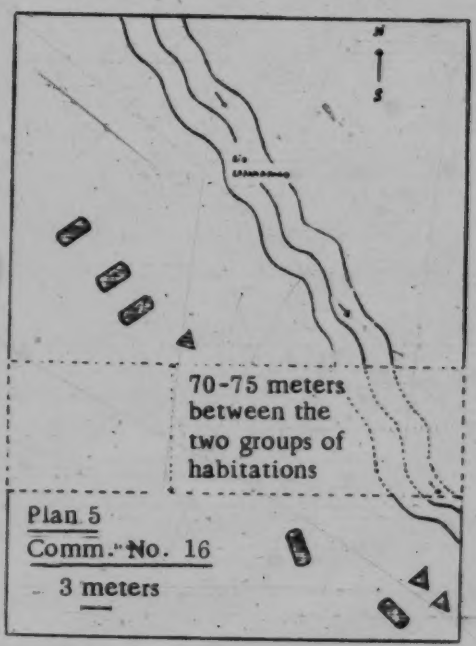

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3 This one has six type II 1a habitations laid out, at the end of our observations, along the bank as plan No. 1 shows.[1] At the beginning of our observations the habitation of the chief -- and at the time shaman -- of the community was located to the side and approximately 100 meters to the east of the other habitations.

5 Community No. 5 formerly formed one and the same community, No. 7. It was created at the beginning of our observations by Ramón Beltran, who no longer wanted to accept the authority of Pedro Ramón Camacho, capitán mayor.

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6a and b In each of its successive sites -- (a): a sand dune on the right bank of the Capanaparo about 30 meters from the water and (b): a sandy shore on the island facing it -- the community has no permanent shape except for three type II 1a habitations (plans No. 2 and 3). The fourth, shown on plan No. 2, was built by the inhabitants of community No. 8 for a temporary stay. Habitation No. I, for the chief and shaman of the community, is larger than the others.

8 This community has two large type I habitations, the base and roofing of which, however, are rectangular at one end and rounded at the other.

9 The three large type I habitations of this community are more comfortable in appearance than the normal, but their deficient height does not allow a man to stand up in it.

11 The chief of the community lives in Vuelta Mala 2.

[1] [see p. 13a. -Aa:Gst]

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12 The community has two large type I houses, the base and roofing of which, however, are rounded at the ends.

13 This community is, from its appearance, less comfortable than the others.

14 In this one also the large type I house has its base and roofing rounded at the ends.

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15 The two type I habitations of the community located on the hard ground of the high, steep river banks are laid out as plan No. 4 indicates.

16 These eight type II 2b and III habitations are laid out as plan No. 5 indicates.

17 The type I habitations are too low to stand up in, even that of the chief of the community, although it is larger than the others.

23 The community has type II 1: and II 2a habitations. This latter type has a rectangular base here and an elevation, cut along its breadth, which is pointed in form.

26, 29, 30 } The type I habitations of these three communities have oval bases.

113 IV. List of works and diverse documents relating to the study of the Yaruro and Otomaco.

This list does not take account of unpublished documents resulting from the author's investigations.

6:Le Besnerais--16 E-5 (1947-1950) 1962 SS19 Yaruro SS19

/16 cont./

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2. Aguirre Elorriaga, Manuel, S.J., La compañia de Jesús en Venezuela /The Order of Jesuits in Venezuela/. Caracas, 1941.
3. Antolinez, Gilberto, "Hacia el indio y su mondo /About the Indian and His world." (Pensamientos vivos del hombre americano) /Living Thoughts of American Man/. Caracas, 1946.
4. Antolinez, Gilberto, "Mitología, Cosmología y Organización Social del Yaruro /The Mythology, Cosmology, and Social Organization of the Yaruro/." El Heraldo, Feb. 3, 1946, Caracas.
5. Balbi, Adrian, Abrégé de Géographie /Geographical Summary/. Paris, 1838.
6. Bonpland, A., (cf. 32).
7. Brinton, Daniel G., "Further notes on the Betoya dialects from unpublished sources." Proc. Amer. Philos. Soc., Vol. 30, pp. 45-105. Washington, 1892. /17/
8. Brinton, Daniel G., The american Race: á linguistic classification and ethnographic description of the native tribes of North and South America. New York, 1821. 2nd ed.: Philadelphia, 1901.
9. Bueno, Ramón, Tratado /Treatise/.
10. Chaffanjon, Jean, L'Orénoque et le Caura: relation de voyages exécutés en 1886-1887 /The Orinoco and the Caura: Account of Voyages Carried Out in 1886-1887/. Paris, 1889. (vocabularies.)
11. Chamberlain, Alexander F., "Sur quelques familles linguistiques peu connues ou presque inconnues de l'Amérique du Sud /On Some Little-known or Almost Unknown Linguistic Families of South America/," Journ. Soc. Amer. de Paris, n.s., Vol. VII, 1910, pp. 179-202 (bibliography).

/17 cont./

113 12. Codazzi, Agustín, Resumen de la geografía de Venezuela /Summary of the Geography of Venezuela/. 3 vols. Paris, 1841. Biblioteca venezolana de Cultura. Caracas, 1940.

13. Crevaux, Jules Nicolas, Bibliothèque linguistique américaine. Vol. VIII, 1882 (vocabularies).

14. Crevaux, Jules Nicolas, Voyages dans l'Amérique du Sud /Voyages in South America/. Paris, 1883.

15. Cruxent, José Maria, (Vocabularios chiricoa, guahibo, yaruro, piaroa /Vocabularies of the Chiricoa, Guahibo, Yaruro, and Piaroa/). Unpublished notes. 1947.

16. Dickey, Herbert Spencer, "A été en 1926 avec Miguel Cardona (Instituto de Folklore, Caracas, Venezuela) à la recherche d'un crâne sur le río Tomo en Colombie et aurait rencontré des Yaruro" /sic/.

17. Dreyfus-Roche, Simone (cf. 41).

18. Fabo, Pedro, "Etnografía y lingüística de Casanare, Colombia /Ethnography and linguistics of the Casanare, Colombia/," Anthropos, 1919-1920, p. 21.

19. Fiasson, Jeannine, De l'Orénoque à la Tamise /From the Orinoco to the Tamise/. Algiers, 1946.

20. Fiasson, Jeannine, Llanos, terres brutales /Grande prairie vénézuélienne) /The Llanos, Brutal Lands (The Great Venezuelan Prairie)/. Paris, 1956.

21. Fiasson, Raymond, "Algunos aspectos científicos del Apure /Some Scientific Aspects of the Apure/," El Agricultor Venezolano, year XII, No. 127, November, 1947.

22. Fiasson, Raymond, Des Indiens et des Mouches /On Indians and Flies/. Tournai, 1960.

23. Fiasson, Raymond, (Vocabulaire yaruro /Yaruro Vocabulary/). Unpublished notes.

[114] 24. Forneri, R.P., " 'Epitome' sur la langue yaruro /'Compendium' on the Yaruro Language/," annotated /18/ by Humboldt. (37). Work noted by:

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37. This work has been searched for in:
1) Spain; without success at the National Library and at those of the Athenaeum and the Royal Palace (Madrid). The library of the "Real Academia de Historia" (Madrid) and the "Archivo de Indias" (Seville) have not given a definite answer.
2) France; without success at the Bibliothèque Nationale and at that of the Musée de l'Homme (Paris).
3) Italy (Vatican). Without success at the Jesuits' Library "Borgo S. Spirito" and at that of the "Propaganda Fide." The Vatican Library, which received the estate "Stefano Borgia" from the "Propaganda Fide," where the "Manuscrit sur la langue des Yaruro" (cf. 62) might well be, has not given a definite answer.
4) U.S.A. Without success at the Library of Congress, in the National Union Catalog, which includes the books of some 500 libraries of the country, and at the Bureau of American Ethnology of the Smithsonian Institution (Washington).
5) Venezuela. Without success in all the public and private libraries of the country.

a/ Hervas y Panduro, Lorenzo, Catálogo de las lenguas...(cf. 29).

b/ Oramas, Luis Ramón, "Contribución al estudio..." (cf. 48). (According to Oramas, Forneri's "'Epitome'..." and the "Manuscrit sur la langue des Yaruro" (cf. 62) may be one and the same work).

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c/ Chamberlain, A.F., "Sur quelques familles linguistiques..." (cf. 11). (Chamberlain writes that "according to Ludewig (?) Forneri's "Epitome"... may be a rather extensive grammar and vocabulary which could well be the material Humboldt had and which he deposited in the Royal Library of Berlin, where it remains still unpublished.")

25. Gilli, Filippo Salvadore, Saggio di storia americana; o sia storia naturale, civile e sacra de regni, e delle provincie spagnole di Terra-Ferma nell'America Meridionale descritto dall'abate. F. S. Gilij /Essay on American History; or the Natural, Civil, and Religious History of the Kingdom, and of the Spanish Province of Terra Firma in South America described by the Abbot F. S. Gilij/. 4 vols. Rome, 1780-1784. (vocabulary Vol. 3.)

26. Gumilla, Joseph, El Orinoco Ilustrado y Defendo. Historia natural, civil y geográfica de este gran río, y de sus caudalosas vertientes /The Orinoco Explained and Justified. The Natural, Civil and Geographic History of This Great River, and of its Rich Flow/. Madrid, 1745; Barcelona, 1791. (Second edition of Manuel Fernandez.)

27. Harcourt, Raoul d', "Pièces archéologiques des Llanos vénézuéliens /Archaeological Fragments from the Venezuelan Llanos/," Miscellanea Paul Rivet Octogenario dicata, Universidad Nacional Autónoma de Mexico, Vol. II, pp. 153-158. Mexico, 1958.

28. Hervas y Panduro, Lorenzo, "Arithmetica delle nazioni e division del tempo fra l'Orientali /Arithmetic of the Nations and the Division of Time among the Orientals/," Idea dell'Universo, Vol. XIX.

29. Hervas y Panduro, Lorenzo, Catálogo de las lenguas de los naciones conocidas, y numeración, división, y clases de estas según la diversidad de sus idiomas y dialectos

/18 cont./

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/Catalog of the Languages of the Known Nations, and the Enumeration, Division, and Classification of the Same according to the Diversity of Their Idioms and Dialects/. 6 vols. Madrid, 1800-1805.

30. Hervas y Panduro, Lorenzo, Origine, formazione, meccanismo, ed armonia deg idiomi /The Origin, Formation, Mechanism, and Harmony of Languages/. 1785.

31. Hervas y Panduro, Lorenzo, Vocabulario Poligloto /A Polyglot Vocabulary/. 1787.

32. Humboldt, Alexander von, and Bonpland, A., Viage a/19/ las regiones equinocciales del Nuevo Continente 1799-1804 /Voyage to the Equinoctial Regions of the New Continent 1799-1804). 5 vols.

33. Jahn, Alfredo, "Las exploraciones etnológicas de Venezuela y sus problemas /Ethnological Explorations of Venezuela and Its Problems/," Boletín de la Sociedad Venezolana de Ciencias Naturales, Caracas, 1934, Vol. II, pp. 204-259, and Cultura Nacional, Vol. I, pp. 89-97.

34. Koch-Grünberg, Theodore, "Abschluss meiner Reise durch Nordbrasilien zum Orinoco, mit besonderer Berücksichtigung der von mir besuchten Indianerstämme /sic/ /Conclusion of my Trip through Northern Brazil to the Orinoco, with special note of the Indian Tribes Visited by me/," Zeitschrift für Ethnologie. Berlin, Vol. XLV, 1913, pp. 448-474.

35. Le Besnerais, Henry, "Chez les Yaruro des Llanos du Bassin de l'Orénoque (Venezuela) /Among the Yaruro of the Llanos of the Orinoco Basin (Venezuela)/," Les Cahiers de St. Martin, new series, No. 4, 1952, pp. 15-19.

36. Le Besnerais, Henry, "Contribution à l'étude des Indiens Yaruro – Venezuela. (Quelques observations sur le territoire, l'habitat, et la population) /Contribution to the Study of the Yaruro Indians -- Venezuela. (Some

/19 cont./

113 observations on the territory, habitat, and population)/." Journ. Soc. Amer. de Paris, new series, Vol. XLIII, 1954, pp. 109-122.

37. Le Besnerais, Henry, Los Indios Yaruro /The Yaruro Indians/. 16 m/m. Kodachrome film, 25 mn.. (views of the natural milieu, physical types, habitations, fishing, preparation of flour from chigo and manioc, pottery, basketwork, and a shamanistic ceremony).
38. Le Besnerais, Henry, "Quelques aspects de la religion des Indiens Yaruro /Some Aspects of the Religion of the Yaruro Indians/" (Summary of a conference.) Bulletin de la Société Suisse des Américanistes, Geneva, March, 1951, No. 2, pp. 24-26.
39. Le Besnerais, Henry, "Un pueblo que se extingue: Los Indios Yaruros /A Dying people: the Yaruro Indians/," El Nacional, April 2, 1950, Caracas.
40. Le Besnerais, Henry, "Unos aspectos del rio Capanaparo y de sus Indios Yaruro /Some aspects of the Capanaparo River and its Yaruro Indians/." Memoria de la Sociedad de Ciencias Naturales La Salle, No. 21, 1948, Caracas, pp. 9-19.
41. Le Besnerais, Henry, and Dreyfus-Roche, Simone, Séance de Chamanisme /A Shamanistic Séance/ (excerpts). Yaruro Indians, Apure State, Capanaparo, Venezuela. A 33 1/3, 30 cm. microgroove record. Department of Ethnomusicology, Musée de l'Homme. Paris, 1954.
42. Leeds, Anthony, "The Ideology of the Yaruro Indians in relation to Socio-Economic Organisation," Antropológica, Sociedad de Ciencias Naturales La Salle, Caracas, No. 9, Jan. 31, 1960. /20/
43. Leeds, Anthony, "The Yaruro incipient tropical forest horticulture (possibilities and limits)," Antropológica, Supplement No. 2, Caracas, 1961.

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(13 44. Matos Arvelo, Martín, Vida Indiana, usos, costumbres, religión, industria, gobierno, ceremonias y supersticiones de los Indios /Indian Life, Customs, Habits, Religion, Industry, Government, Ceremonies, and Superstitions of the Indians/. Barcelona, 1912.

45. Metraux, Alfred, "La civilisation Guyano-Amazonienne /The Guianian-Amazonian Civilization/," Acta Americana, July-Sept. 1946, Vol. IV, No. 3, pp. 130-153.

46. Muller, Friedrich, "Die Sprache der Yaruros und die Betoi /The Language of the Yaruros and the Betoi/," Grundr. D. Sprach., Vol. II, Section I, Berlin, 1889, pp. 360-363. (vocabulary, grammar).

47. Olmo, Francisco del, Arte, vocabulario y catecismo de la lengua Surura o Yarura 1738 /The Art, Vocabulary, and Catechism of the Surura or Yaruro Language 1738/. [747] (38) (The Rev. Father Olmo of the Society of Jesuits

38. See footnote 37.

founded the mission of San Borja on the Orinoco in 1738). Work mentioned by Viñaza, Conde de la, Bibliografía Española...(cf. 60).

48. Oramas, Luis Ramón, "Contribución al estudio de la Lengua Yaruro /Contribution to the Study of the Yaruro Language/." An. Un. Cent. de Ven., Vol. X, No. 1, 1909. (some comparisons with other dialects).

49. Oramas, Luis Ramón, Vocabulario Yaruro /Yaruro Vocabulary/.

50. Paul, Luis Alberto, Noche de Indios (relato de Arauca) /A Night of the Indians (an Arauca account)/. Caracas, 1939.

51. Petrullo, Vicenzo, "Los Indios Yaruro /The Yaruro Indians/." Bol. Acad. Cien. Fis. Mat. y Nat., Vol. I, 1934.

6:Le Besnerais--23 E-5 (1947-1950) 1962 SS19 Yaruro SS19

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52. Petrullo, Vicenzo, "Yaruro of the Capanaparo River, Venezuela (1933-34)," Bureau of American Ethnology, Bulletin No. 123. Anthropological Papers, No. 11, pp. 161-290, Smithsonian Institution, Washington, 1939. (vocabulary.)

53. Rivero, Juan, Historia de las misiones de los llanos de Casanare y los ríos Orinoco y Meta /History of the Missions on the Llanos of Casanare and the Orinoco and Meta Rivers/. (written in 1736), 1883.

54. Rosenblat, Ángel, Los Otomacos y Taparitas de los Llanos de Venezuela (Estudio etnográfico y lingüístico) /The Otomaco's and Taparitas of the Venezuelan Llanos (Ethnographic and Linguistic Study)/. (Tierra Firme, Madrid, 1936), pp. 131-153, 259-304, and 439-514.

55. Roth, Walter Edmund, "An introductory study of the Arts, crafts, and customs of the Guiana indians." Annual report, Bureau of American Ethnology, Vol. 38, 1916-17, pp. 25-745, Washington, 1924 (map, bibliography).

56. Seler, Eduard, Gesammelte Abhandlungen für Amerika-
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59. Van Kompen, Juan, Missionnaire évangéliste fixé à San Fernando de Apure (Venezuela) qui a recueilli des informations inédites sur la langue des Yaruro /Evangelical

/21 cont./

113 missionary stationed at San Fernando in Apure (Venezuela) who gathered unpublished information on the Yaruro language/.

60. Viñaza, Cipriano, Muñez y Manzano, Conde de la, Bibliografía española de lenguas indígenas de América /Spanish Bibliography of the Indigenous Languages of America/, Madrid, 1892.

61. "Expedición Médico-etnográfica à Zonas Indígenas de Apure /Medical-ethnographic Expedition to the Native Regions of Apure/," Gaceta Indigenista, Caracas, Vol. I, No. 3, 1959.

62. Manuscrit sur la langue des Yaruro /Manuscript on the Yaruro Language/ (39). A work mentioned by Humboldt

39. See footnote 37.

and Bonpland, Viage a las regiones equinocciales.... (cf. 32). (According to them the Manuscript... may be at the Library of "Propaganda" in Rome).

63. Matériel Yaruro /Yaruro Material/. A collection of 183 objects brought back by Henry Le Besnerais, deposited and classified at the Musée de l'Homme in Paris under Nos. 50-35-1 to 183.

64. Río Meta /The Meta River/. Colored maps with a scale of 1:1,000,000 (South America 4^{o}-8^{o} Lat. N., 66^{o}-72^{o} Long. W). American Geographical Society of New York.

65. Vocabularios otomaco, taparita, yaruro /Otomaco, Taparita, and Yaruro Vocabularies/. A manuscript compiled by Luzena, F. Gerónimo Joseph de, according to the originals by Mutis, José Celestino, noted by Rosenblat, Los Otomacos y... (cf. 54) and preserved at the Library of the Royal Palace (Madrid), 1787-88.

/21 cont./

/Sec. V, pp. 21-23, contains a list of errata for another work by Le Besnerais and has been omitted in the translation. The footnotes on pp. 23-25 have been given in the appropriate places in the text./